



FEAR OF HYPOCRISY

Abū Hurayrah (رضي الله عنه) said that,

Allah's Messenger (صلى الله عليه و سلم) said,

"Whoever dies without taking part in a battle and without intending to take part in a battle, has died with a trait of hypocrisy"
[Sahīh Muslim].

Therefore, abandoning jihād is a trait of hypocrisy. So be wary of it or else it may seize you by your heart.

Hasan Al Basrī (رحمه الله) said,

"No one fears hypocrisy except a believer, and no one feels safe from it except a hypocrite"
[Jāmi' Al Ulūm Wal Hikam]

Ibn Rajab (رحمه الله) said,

"Sahl At Tustarī said,

'The murid (devout worshipper) fears being afflicted with sins, but the 'ārif (knowledgeable slave) fears being afflicted with kufr.'

For this reason, the Sahābah and the righteous Salaf after them were afraid of nifāq (hypocrisy) for themselves, and their worry of nifāq was severe.

Therefore, the believer is afraid of minor nifāq for himself, and he is afraid that such could overcome him prior to death and thus drive him into Major nifāq, as we mentioned before that deeply hidden evils bring about sinful death"

[Jāmi' Al Ulūm Wal Hikam]

So abandoning hijrah – the path to jihād – is a dangerous matter. In effect, one is thereby deserting jihād and willingly accepting his tragic condition of being a hypocritical spectator.

He lives in the West amongst the kuffār for years, spends hours on the Internet, reads news and posts on forums, only to be encompassed by the verse.

Allah (سبحانه وتعالى) says:

They think the companies have not [yet] withdrawn. And if the companies should come [again], they would wish they were in the desert among the Bedouins, inquiring [from afar] about your news. And if they should be among you, they would not fight except for a little.

[Surah Al Ahzāb 33:20]

One should ask himself, "What is the assurance that I'm not encompassed by this verse or others like it?"

Allah (سبحانه وتعالى) should also contemplate,

And if they had intended to go forth, they would have prepared for it [some] preparation. But Allah disliked their being sent, so He kept them back, and they were told, "Remain [behind] with those who remain." Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking [to cause] you fitnah. And among you are avid listeners to them. And Allah is Knowing of the wrongdoers.

[Surah At Tawbah 9:46-47]

Ibnul Qayyim (حَمْدُ اللَّهِ) said,

"Allah disliked their obedience due to the filthiness of their hearts and the corruption of their intentions, so He kept them back and made them sit. He hated their closeness to Him due to their inclination towards His enemies, so He expelled them and distanced them from Himself. They turned away from His revelation, so He turned away from them, brought them agony, did not make them happy, and ruled upon them with a just rule that leaves them with no hope for success unless they repent"

[Madārij As Sālikīn]

Ask yourself, “What is the assurance that Allah did not dislike my being dispatched? Maybe He saw in me a trait of hypocrisy which I cannot see, and therefore He banned me from jihād?”

This constant feeling of self-doubt should destroy one's insides. In the recent past, sincere Muslims would weep and pray daily for an escape from the lands of qu'ūd (abandonment of jihād) to the lands of jihād, even if to live only as a soldier in constant wait for the opportunity to battle.

They would dream of going to Iraq, Afghanistan, Yemen, Chechnya, Algeria, Somalia, and Waziristan, but to no avail. They knew that the only way for a man claiming a mustard seed of faith in his heart to preserve his faith would be to leave the West.